herence to one of these other two schools. After the establishment of Confucianism as the of&cial orthodoxy, the study of the members of the educated class—as quotations in their writings show—was confined chiefly to the works esteemed by that sect: the range of reading, and with it of thought, narrowed. Gone were the days of the Chou, when, in the variety of feudal states, diversities of culture were possible and even encouraged. The Emperors, to insure the political unity for which they strove, were promoting cultural uniformity. The time had passed when wandering and original scholars knew that if they and their theories were rejected at one court they would stand a chance of being accepted at another. Whether, had the old system of separate states continued, original speculation would have persisted and Chinese thought have made further progress, must ever remain unknown, but, as it was, it appears that the domination of philosophic orthodoxy was the price which China paid for political integrity. Other causes for the decline of originality of thought may have been the scepticism which had been strong since the later centuries of the Chou, a tendency in a practical age to discredit theoretical reasoning, and the popularity among the educated of superstitions and of the search for the philosopher's stone and an elixir of life.

It must be noted that a good many religious developments occurred under the Han. In addition to the introduction of Buddhism and the changes in Confucianism and Taoism, other innovations were made. For instance, the worship of great men of the past was introduced and became part of the state cult. It appears to have begun with the Emperor Hui Ti, who commanded that a temple be erected to his father, Kao Tsu, in each

district and fief and that sacrifices be offered at stated intervals. This was a manifest aid to unifying the Empire and perpetuating the Han rule. By the Later Han it became customary to offer sacrifices to the memory of other distinguished men.

The energy of China's intellectuals, instead of seeking an outlet in formulating novel ideas, went largely into historical and literary studies. The surviving books of the Chou dynasty were carefully collected and edited. Among those having a large part in this work were two scions of the imperial family, Liu Hsiang and Liu Hsin, father and son, of the first century B.C. and the first century A.D. Liu Hsiang was a writer of note, with a finely pol-